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Vol. XVI, No. 8

MONDAY, DECEMBER 4, 1922

WHOLE No. 431

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# The Classical Weekly

VOL. XVI, No.8

DECEMBER 4, 1922

WHOLE No. 431

## HELPS TO THE STUDY OF THE METAMORPHOSES OF OVID

(Concluded from pages 27, 34, 42, 51).

### VII. TEUFFEL AND SCHANZ

It would be an unpardonable shortcoming to fail to mention two German works on Latin literature in general which, of course, deal with Ovid.

Teuffel, W. S. *History of Roman Literature*, revised and enlarged, in a fifth edition, by Ludwig Schwabe, and translated by George C. W. Warr. 2 volumes. (George Bell and Sons, London, 1891-1892).

For Ovid see 1.492-508. For the *Metamorphoses* see 1.500-502. Though over thirty years old, and though a sixth and, in part, a seventh edition of Teuffel's work, in German, have appeared, this English version is still an important book. The newer editions treat the literature far less exhaustively than was done in the fifth edition, of which the English version is a translation. The chief value of Teuffel's work lay not in his judgments about Latin authors, but in the skill with which he assembled, first, all the important ancient information concerning an author, his life, his works, and the esteem in which he was held, and, secondly, bibliographical information about editions, manuscripts, special discussions of the authors, and kindred matters.

Schanz, Martin. *Geschichte der Römischen Literatur*. (C. H. Beck, Munich, 1911). This is Volume VIII, Part II, first half, of I. Müller's *Handbuch der Klassischen Altertumswissenschaft*.

For some informing remarks on this work, as well as on Teuffel's, by Professor Hadzsits, see *THE CLASSICAL WEEKLY* 15. 107-108. Schanz's discussion of Ovid covers pages 264-341; the treatment of the *Metamorphoses* is to be found on pages 315-327. What Schanz has to say of Latin authors is much better than what Teuffel says; the bibliographical material is well selected, and, while not exhaustive, ample.

### VIII. OVID'S MYTHOLOGY

Of great value to the student of Ovid is

Gayley, Charles Mills. *The Classic Myths in English Literature and Art*. (Ginn and Company, Boston, 1911).

This is an admirable book. In Part I (1-463), the ancient classical myths are given; in the Commentary (465-540) explanations and notes of various kinds set forth attempts to interpret the myths; they show, too, what use has been made of them by authors and painters. There are two Indexes: an Index of Mythological

Subjects and Their Sources (543-581), and an Index of Modern Authors and Artists (582-597).

### IX. ARTICLES ON SPECIAL TOPICS

I name now some articles of a more restricted application than those cited above, pages 25-27, 33-34.

Breazeale, Elizabeth. *Polyptoton in the Hexameters of Ovid, Lucretius, and Vergil*. *Studies in Philology* (University of North Carolina), 14 (1915), 306-318.

This paper was intended as a supplement to one by Professor George Howe, of the University of North Carolina, entitled *A Type of Verbal Repetition in Ovid's Elegy* (*University of North Carolina Studies in Philology* 13 [1916], 81 ff.). This paper I have not seen. Professor Howe, it would seem, set out to determine whether a certain sort of verbal repetition was peculiar to the elegy, or was to be found also in all the other poems of Ovid. Miss Breazeale then made a similar investigation of Lucretius and Vergil, to compare or to contrast, as the case might be, their usage with Ovid's.

On the subject of the use of repeated words in the *Aeneid*, and, more particularly, of their metrical treatment, I had something to say in the Introduction to my edition (§§ 263-266). The general subject was treated by Professor H. Mc N. Poteat, of Wake Forest College, North Carolina, in an article, *The Functions of Repetition in Latin Poetry*, *THE CLASSICAL WEEKLY* 12.139-142, 145-150 (March 10, 17, 1919). On page 147 Professor Poteat defined polyptoton as "the repetition of a word in different cases or forms, in the same connection". As examples he cited Ennius, *Annales* 493 *Qui vincit non est victor nisi victus fatetur*, and *Furius, Annales, Pressatur pede pes, mucro mucrone, viro vir*.

In her examination, Miss Breazeale took the line, not the sentence, as the unit. Examples of a simple type involve the occurrence within a line of one word in two different forms. More complex examples involve the occurrence of three words each in two different forms, or of one word in three different forms (compare the citation made above from *Furius*), or of two words each in different forms. Examples of the complex sort are the following:

*hic vidisse deus, videt hic deus omnia primus,*  
and

*carmina digna dea; certe dea carmine digna est.*

These are taken from *Metamorphoses* 4.172 and 5.345. Examples of the different sorts are gathered exhaustively by Miss Breazeale, and often discussed interestingly.

The facts massed together bear out one's expectation (317) that

... the frequency of occurrence of any effective form of repetition, as indeed of any effective device of rhetoric, would be greater in Ovid's verse than in that of other Latin poets with whom he might reasonably be compared.

Finally, Miss Breazeale notices (317-318) that

... It was the common experience of Lucretius, Vergil, and Ovid that the emphasis sought was best achieved by placing the first member at the end of the first half-line, and the second member between the extremities of the other. That Ovid, who experimented so much more extensively than did the others, found no better arrangement is evidence that, in spite of the possibility, which he proves, of great variety of treatment, there is nevertheless a controlling principle in the rhythm of the line itself which he must obey as well as the others.

Haight, Elizabeth Hazelton. An 'Inspired Message' in the Augustan Poets. *American Journal of Philology* 39 (1918), 341-366.

The 'Inspired Message' which she has in mind Professor Haight characterizes, repeatedly, for the sake of brevity, as the Apollo-Sibyl-Augustus theme. This message (347)

sought to emphasize the Apollo cult and the prestige of the Sibylline oracles; to disassociate the Sibyl from the Tarquins and associate her in the popular imagination with Aeneas, the Julian gens and Augustus; and often to identify Augustus with Apollo, and to interweave the exaltation of Apollo-worship with the Imperial theme.

Professor Haight traces the part that Vergil, Tibullus, Horace, Ovid, etc., played in all this. Ovid's relation to the theme Miss Haight discusses on pages 360-366. She emphasizes the extent to which Roman stories, beginning with that of Aeneas and ending with reference to Caesar and Augustus, figure in *Metamorphoses* 13-15. On page 361 we read:

... in all these stories of the Trojan War, Ovid seems to be leading up to a climax of the imperial theme, though with no such unity or emphasis as Vergil's *Aeneid* shows. In fact, at the end of the fifteenth book the great imperial passage seems hardly a climax, rather an afterthought. But there it is, and in the list of Rome's triumphs Actium finds its place <15.826-828>...; and among the gods of Rome, not only Aeneas's Penates and the di Indigetes appear, but also Apollo, in the Palatine shrine <865>... The prayer to all the gods is to vouchsafe long the favor of Augustus's presence before he shall join the heavenly ranks <868-870>... The *Metamorphoses* ends on the Aeneas-Apollo-Augustus theme<sup>1</sup>.

On page 365, a very interesting suggestion is made in the following words:

... I am inclined to think, however, there is adequate evidence that in Ovid's own mind hovered a suspicion that one contributory cause for his exile was his satirical allusions to Apollo in his early poetry<sup>2</sup>, and that it was well to conciliate the Emperor by appeals on

behalf of his later religious writing, the *Fasti*, and in the name of Apollo and his Palatine temple. Certainly, in this later work, Ovid in his allusions to Apollo, the Sibyl, the Palatine, and Caesar is in line with the other poets of the age.

Rand, Edward Kennard. Milton in Rustication. *University of North Carolina Studies in Philology* 19 (1922), 109-135.

This delightful paper, which it is impossible to summarize here, is full of interest to a student of Vergil and to a student of Ovid.

C. K.

### SOME CLASS-ROOM ECHOES<sup>1</sup>

After all the excellent things that we have been listening to during these sessions, it may seem a trifle sordid to come down from the splendid views on the mountain tops to the plain, every-day plowing and planting, but you will all agree that the processes of plowing and cultivating are indispensable, even if they are not always thrilling. If, after thousands of years of tilling the soil, scientists and agriculturists are still studying and searching for better methods of farming, surely we teachers of the Classics may still strive to discover more efficient methods of inculcating a working knowledge of the languages that have been the vehicle for the expression and transmission of so much that is vital in history, literature, and law.

I shall discuss briefly and informally two or three topics relevant to the teaching of first-year Latin, in the hope that some teacher may find something in this that she can combine with her own methods, and use in the class-room. To some of you what I shall say may seem trite, to others, crude, especially to those who teach in Colleges and are accustomed to dealing with more mature students and with those who are in a sense a select group, compared with the pupils that we have in the High Schools. Very little of it is new, and the most that I have done is to organize or condense it into a form adapted to use in my own class-room, where I have found these devices helpful.

The first thing I wish to mention is a simple diagram for the teaching of tenses by stems, a method that is pretty generally used, I believe, in teaching verb-forms, at least in this locality.

TENSES	ACTIVE	PASSIVE
Present	Present stem	Present stem
Imperfect	- o (-m) -mus	- r -mur
Future	- s -tis	- ris -mini
	- t -nt	- tur -ntur
Perfect	Perfect stem	Participial stem
Pluperfect		+ an adjective ending
Future Perfect		+ some form of the verb <i>sum</i> .

<sup>1</sup>I may note that the place of the Sibyl in the *Aeneid* was discussed in a very suggestive way by Professor Laura C. Green, in her paper, *Exsequitur Praecepta Sibyllae*, *THE CLASSICAL WEEKLY* 11.177-181 (April 15, 1918).

<sup>2</sup>Professor Haight discusses this point on pages 362-364, in connection with *Ars Am.* 2.493-512, 3.113-148, 389-390, *Rem. Am.* 487-492, 75-78.

<sup>1</sup>This paper was read at the Sixteenth Annual Meeting of the Classical Association of the Atlantic States, at the University of Pittsburgh, April 29, 1922.



This 'block', or 'apartment house', has proved helpful, especially to younger pupils. The upper half, of course, represents the present system, embracing the first three tenses of the indicative and the present and the imperfect subjunctive; the lower half represents the perfect system, embracing the remaining tenses. The middle column covers the active voice, and the right-hand column the passive. It has been estimated that 75% of the errors in translation have to do with verbs; if a pupil understands his verbs thoroughly, he can usually take care fairly well of the remainder of the sentence. Every teacher knows how frequently mistakes are made in verbs in Latin composition, and so this little device can be made to perform a real service by starting the pupil right in forming the tenses. In an eighth-year class last year we had a delightful time imagining that there were four families living in this 'apartment house', but that they were kept strictly to their own apartments, and, though the families were all related, the children, -r, -ris, -tur, -mur, -mini, and -ntur, were never allowed to enter any apartment but their own, and, if they were ever found in any other, they were to be sent home at once. This fancy and the accompanying diagram of the stems tend to prevent such atrocities in formation as *portaverantur, vidissemur*, which most of us have seen so many times on students' papers or have heard in class. Several times during examinations I have seen a puzzled pupil stop and sketch this 'block' roughly on paper and find the correct word for which he was struggling. In teaching semideponents, I draw this diagram and then obliterate the upper right-hand section and the one that requires the perfect stem, leaving the other two as a guide for conjugating such verbs.

While we are speaking of tenses, I am going to confess that I have recently made bold to draw my pencil through two of the meanings given for the imperfect tense in most Latin beginners' books, and at first teach only the English past progressive form to be used in translating the imperfect, thereby preventing the pupil from getting the impression so prevalent among Latin students even in the third and the fourth year that the imperfect is the usual equivalent of the English past. After the pupils have become thoroughly accustomed to using the Latin *perfect* for the English past (for I also strike out the 'have' when introducing the perfect), then and only then do I teach them that *ducebat*, for example, may mean 'he led (repeatedly)' or 'he used to lead'. I believe that every editor explains this in his book, but in spite of this explanation the pupil generally persists in using the imperfect for all phases of past time, if he learns all these meanings when the imperfect is introduced. In my opinion, the second semester is quite early enough to teach these less common translations, after the ordinary ones are thoroughly familiar.

The other subject that I wish to speak of is participles. Now I do not remember having any special difficulty with them, for I was brought up on Patterson's English Grammar, and before I ever studied Latin I was on pretty familiar terms with such stand-

bys as "Resting near the rippling stream, we sat and mused" and "Having finished our tasks, we went home". But you can imagine my horror when I discovered that our High School boys and girls of the present generation have little or no knowledge of participles; that they scarcely use them at all in conversation, and that, if they ever use them in writing, it is usually in a sentence something like 'Looking from the cliff across the water, a small boat was struggling desperately among the breakers'. This need not seem strange to us, however, when we consider that most of them have had scant training in technical grammar—in fact, the very term is almost 'Verboten' in modern educational circles; correct forms are to be acquired and assimilated by some subtle process of painless absorption brought about by reading the modern magazines! When I began to teach, I thought the pupils would learn and master participles by studying the explanations in the text-book and the examples given in class, but usually their condition after several lessons resembled that of the struggling boat in the aforesaid sentence. So I found it necessary to evolve some more definite method by which the student could extricate himself from the mazes of a sentence containing one or more participles.

In the first place, I insist on his being absolute master of a table of participles, including the English participles for which there is no exact Latin equivalent, as they help to keep him out of difficulties in dealing with the ablative absolute:

#### PARTICIPLES

	ACTIVE	PASSIVE
Present	<i>mittens, mittentis,</i> 'sending'	'being sent'
Future	<i>missurus, -a, -um,</i> 'about to send', or 'going to send'	Ger. <i>mittendus, -a,</i> -um, 'to be sent'(implies necessity or obligation)
Perfect	'having sent'	<i>missus, -a, -um,</i> 'having been sent'

The pupil is taught to build each participle according to a formula. I think two or three lessons may profitably be spent on mastering this table; various pupils may be required to give the participles of verbs of different conjugations and of irregular verbs like *fero*. Thorough drill here takes away most of the terrors of periphrastics when they are taken up later. Next, we learn the properties and the declension of the participles and their relative time. When we are ready for sentences, we use what we call the 'six-step method' and follow an outline. Each pupil writes down this outline and is required to adhere to it closely until habit makes the steps suggest themselves almost automatically. The outline follows:

- (1) Point out the participle and classify it according to the table.
- (2) Give its literal meaning.
- (3) In what case is it and with what word does it agree?
- (4) Has it an object or any modifiers? (Look for them *before* the participle, usually between it and the word with which it agrees).

(5) Attach these to the literal meaning of the participle and insert this phrase in the sentence immediately after the English word with which the participle agrees.

(6) Change the English participle into a verb, making either a subordinate clause or a compound predicate, and translate the sentence smoothly.

To illustrate, let us take the sentence *Milites suas domos fortiter defendentes ab hostibus occisi sunt*.

(1) *Defendentes* is a present active participle and (2) means 'defending' or 'protecting'; it is (3) in the nominative or the accusative case and agrees either with *domos* or with *milites*: testing them both with its meaning, we see at once that it must be 'soldiers defending'; (4) being the present participle of a transitive verb in the active voice, it requires an object, which we find in *suas domos*, and plainly *fortiter* is an adverbial modifier; (5) combining these, we have 'defending their homes bravely'; and inserting the phrase after 'soldiers' gives us 'The soldiers defending their homes bravely were slain by the enemy'; (6) this may be recast in various ways to secure a smooth translation, such as 'The soldiers who were bravely defending their homes were killed by their enemies', or 'The soldiers were slain by enemies while they were defending their homes bravely'. The last step is the one that we stress most, because it is the real test of the pupil's comprehension of the meaning, and because students are too often permitted to offer translations that are a travesty on the term and are mere aggregations of words. When I studied Caesar, I thought that if there was a participle in the Latin sentence it had to be rendered by an English participle. I was scrupulously careful to make it modify the proper word, but you can picture the appalling result when I attempted such a passage as the closing sentence of B. G. 1.8, which begins *Helvetii, ea spe deiectionis, navibus iunctis*, etc. To aid the pupils in smoothing translations, I give them the customary list of words that may be used in converting participles into clauses, such as when, since, although, as, while, after, if, that, who, because.

Perhaps this method seems cumbersome or even painful to you who have been accustomed for years to understanding a participial phrase at a glance, but the ordinary student in first-year Latin or in Caesar is a long way from such swift comprehension; and I can say that most of my pupils have experienced far less difficulty in translation since we adopted this tangible outline for handling participles. Naturally, after they have felt their way through a number of sentences by using this plan, they learn to eliminate some of the steps, or at least pass over them half unconsciously, and grasp the thought by a more rapid process of reasoning.

HIGH SCHOOL, HOMESTEAD, PA.

MYRA C. SIMPSON

### REVIEWS

Marcus Aurelius. A Biography Told as much as may be by Letters, Together with some Account of the Stoic Religion and an Exposition of the Roman

Government's Attempt to Suppress Christianity during Marcus's Reign. By Henry Dwight Sedgwick. New Haven: Yale University Press (1921). Pp. 309.

For those readers, no small number, I venture to think, who find history most assimilable in the form of biography, and most delectable when the biography is composed of well chosen letters and critically sympathetic interpretation, Mr. Sedgwick's volume on Marcus Aurelius will provide a welcome addition to a favorite book-shelf. And those who are wont to search out the individual controlling preoccupation which variously molds all modern historical writing and which must be weighed in any estimate of the results of such writing will find, in this case, that inevitable factor recognized and revealed by the author himself. In his brief Preface he speaks of the book as intended

to provide those people for whom the *Meditations* of Marcus Aurelius contain a deep religious meaning, with such introductory information about him, his character, his religion, and his life, as I think, judging from my own experience, they may desire.

And in the Introduction he affirms our similarity of situation to-day with that of Marcus Aurelius and the other Stoics, confronted with a world of "maladjustments of all sorts" (12) and with the need of a philosophy or a religion, created, as the Stoics created one (13), "out of the world as their human senses saw it", of "some doctrine, some rule of action, that shall serve as makeshift to occupy the empty place which the sense of awe should occupy" (12). For that sense of awe, although indisputably "der Menschheit bestes Teil" (11) "lies beyond the reach of human will" (12), and there are "empty times", "barren moods", when we must have something that is within reach of our will.

And it is not impossible, nor yet unlikely, that the principles underneath Stoic philosophy may still be of service today, to teach the pilgrim soul to find that support within himself which he does not find without.

Such a strong informing purpose is apt to increase the chances for an effective and readable book in more ways than one, and furnish valuable by-products, whether or not it convinces the reader exactly as the author planned. In this case it contributes, I think, a vigor, a vitality, a warmth, which should carry the book far and give it a strong hold on permanence. Mr. Sedgwick's conviction that Marcus Aurelius's spiritual problem is our spiritual problem is worth any amount of mechanical 'modern parallels' in helping us to lay hands upon the men and the women of whom he writes. We do lay hands on them, from Zeno, who "was to his generation what Carlyle was to our fathers" (24), down to the handsome baby boy uplifted in his father's arms before the soldiers of the northern battle front. An astonishing number of individuals move, vigorously or graciously, through these few pages, yet without jostling. Once more, as in his *Short History of Italy*, Mr. Sedgwick has achieved simultaneously brevity without scantness, fullness without confusion.

His art is not the meager definition of the outline drawing. Rather, like the etcher, he gives us the very contour and texture of living human flesh without any sharp definition at all. Many a ponderous and pretentious Life and Times has less right to the title than this slender volume of some two hundred and fifty pages of text. In these days when classicists are called upon to do what they can for students unable or unwilling to study Greek and Latin, and when increasing pressure of other prescribed subjects constrains even students especially interested in those languages to take short cuts to breadth and background, a book of this sort is invaluable. Intelligible to those who have scarcely any other contact with the subjects treated, it is well worth reading for those better equipped, as every fresh grouping and relating of familiar facts and theories is bound to be. The explanation of the treatment of the Christians in the reign of Marcus Aurelius might seem rather disproportionately long and insistent. But the author has found "modern Christian scholars" blaming the Emperor "for what they term the persecutions that took place in his reign", and a refutation of any serious impugning of Marcus Aurelius's character and conscience is of course quite germane to the purpose of the book.

A noteworthy and gratifying feature of the work lies in its Appendices and its Index. The latter, although confined almost entirely to proper names, is really enlightening, so carefully are the connections of the several occurrences of these names indicated. Seldom do we see so brief a book so carefully indexed. Appendix A devotes ten pages (258-268) to an exposition of the physics and the metaphysics of the Stoics, enough, in the opinion of the author, to enable the reader to understand the allusions to those subjects in the *Meditations*. Appendix B gives four pages of characteristic sayings of Epictetus, usually in the translation of Hastings Crossley. Appendix C is a classified bibliography, of six pages, of authorities, ancient and modern, on Stoicism, on the biography of Marcus Aurelius, and on the early Christians. Appendix D (279-299) gives authorities for specific statements in the text, arranged in corresponding order and divided by chapters, said statements being clearly identified by a few words and by their page numbers. If anyone is disposed to take issue with Mr. Sedgwick for accepting the *Scriptores Historiae Augustae* for Marcus's virtue and rejecting them for his wife's lack of it, I can only point out, as he does, the confirmatory evidence in the one case and the contradictory evidence in the other, with a reminder that Faustina's detractors "belong to a later time after Commodus had filled to overflowing the cup of cruelty and ignominy, so that even decent people could not believe that he was really the son of Marcus Aurelius". Appendix D also furnishes translations of all passages in a foreign language occurring in the text without translation there. This includes the French with which Mr. Sedgwick has chosen to represent the occasional Greek phrases of the Letters. Altogether, we seldom see a popular book, however serious, so impressively and effectively

documented, and we should be commensurately grateful.

There is a strong temptation in the pencilled margins of my copy to quote the passages which seem particularly happy or particularly significant, but any choosing would be unjust to Mr. Sedgwick's wellnigh infallibly lucid and charming style. I will content myself therefore with citing two of his comments on the *Meditations*, the second of which shall close my review as it closes the main part of the book (257).

And yet the *Meditations* express something more elemental than the self-communings of a man who has eaten the bread of life and found it bitter and drunk of the cup of life and found it vanity; they suggest the psychical record of a soul that down in its unconscious depths is sensitive to the first tremors of a universal commotion. It is the book of a man who buckles his armor on to meet invisible evils, as well as those that he can see. Some delicate instinct within him, like that of migratory birds, shivered at the first touch of autumnal chill which heralded a winter that should strip the Roman oaks of all their glory.

His *Meditations* reveal his constant endeavor to keep himself unspotted by sin; and so religious are they in their holy purity, so akin in temper, if not in doctrine, to the thoughts of Thomas à Kempis, that one must keep firm hold of the fact that this was no anchorite, no monk, who had turned his back upon the world, but a valiant Roman, soldier and statesman, whose energy, wisdom, courage, and perseverance propped up a tottering world.

BARNARD COLLEGE

GRACE HARRIET GOODALE

The *Manuale Scholarium*. Translated by Robert Francis Seybolt. Cambridge: Harvard University Press (1921). Pp. 122. \$1.50.

The *Manuale Scholarium*, which is of unknown authorship, was first published in 1481. Although it takes the form of a conversation between two students of the University of Heidelberg who discuss many aspects of College life, it is in a way a medieval counterpart of contemporary 'Y. M. C. A. Hints for Freshmen'.

The translation is a pioneer piece of work, since, as Professor Seybolt tells us (12), no rendering has ever been printed in any modern tongue. The Latin text may be found in Zarncke, *Die Deutschen Universitäten im Mittelalter* (1857).

Obviously an effort has been made to restrict the annotations to a minimum. They are scholarly and succinct, but quite ample for one at all conversant with student life in medieval times. The stranger in this field can readily acquire a little medieval atmosphere by running through a book quickly and easily read, R. S. Rait, *Life in the Medieval University*, especially the chapters on College Discipline, 49-93, University Discipline, 94-108, and *The Jocund Advent*, 109-123. A fuller exposition is to be found in Rashdall, *The Universities of Europe in the Middle Ages*, which contains a chapter on Student Life in the Middle Ages (2.593-712).

It would seem that the medieval freshman was more verdant (if possible) than contemporary freshmen. At all events he was made to appear so. He



was called *beanus* or *bejaunus*, i. e. 'yellow-bill' (*bec-jaune*)<sup>1</sup>. The name BEANVS was represented acrostically, *Beanus Est Animal Nesciens Vitam Studiosorum*.

One inevitably picks out chapter two, which deals with an initiation, as the most spirited and interesting part of the book. Upper-classmen pretend that they smell an odor and ascribe it to a *beanus* who is represented as an animal with oxlike horns, boar-like tusks, and a nose like an owl's beak<sup>2</sup>. To remove these unnatural excrescences by an operation, rough and ready instruments are employed. In view of the danger of the surgery a priest is called to shrive the patient. The *beanus* is charged with all sorts of heinous offences and as a penance has to provide the means for a 'spread' for his new teachers and fellow-students.

During the entire ordeal pedagogical sympathy is with the freshman, since he has stated that he came to the University *studii causa* (Zarncke, 3). The modern freshman, however, would regard this merely as additional evidence of greenness.

The Latin text is anything but Ciceronian, so that delicate distinctions cannot always be made on the basis of differences in syntax. Fortunately the meaning is clear for the most part. The translator is more concerned about reproducing ideas than about syntax and has hit upon some neat renderings. The English is spirited and readable, catching much of the atmosphere of the original. Occasionally, however, it seems to me that the translation merely approximates, or even errs: e. g. *quando dicebas me ac te ipsum diligere*, "when you said that we should esteem each other" (64). In classical Latin we should expect *pariter* or some such word before *ac*. The clause clearly means 'when you said you loved me as much as <you did> yourself'. *Laetare habesque iocundam horam* is rendered 'Take heart and be happy' (28). *Horam* should be emphasized, since only an hour of happiness remained for the novitiate. At the end of that time he was to be operated on for the removal of his excrescences.

An interesting problem is presented by two sentences which I quote, with Professor Seybolt's renderings (63): *Camillus: Nosco te verbis multum efficere, re autem ipsa vel parum vel nihil*, "I know that you say a great deal, but actually you do little or nothing". *Bartoldus: Utinam mihi in rem foret, non multum abesset quin manibus te impeterem atque verberibus afficerem*, "Would that it were so, and that I weren't on the point<sup>3</sup> of laying hands upon you and beating you". In *verbis* and *re* we have the familiar contrast between words and action. It seems to me that *rem* in Bartoldus's retort picks up *re* of the jibe, 'Would that as regards action it were in my power', i. e. 'Would that I had liberty of action and that I were just about to punch and pummel you'<sup>4</sup>.

<sup>1</sup>"Vox Gallica *Bejaune*, quasi *Bec-jaune*, ut sunt aviculae quae nondum e nido evolarunt".—So Du Cange, s. v. *Beanus*.

<sup>2</sup>The technical word for initiation, *depositio*, refers to the laying aside of the horns. This was necessary for matriculation.

<sup>3</sup>Obviously the rendering of *non multum abesset* is inaccurate.

<sup>4</sup>If one should make a bigger break between the two clauses, using an exclamation mark or even a semicolon, the first clause would be tantamount to a protasis in a condition contrary to fact, i. e. "If I had liberty of action, I wouldn't be far from punching and pummeling you". Compare Vergil, *Aen.* 4.678-679, and Professor Knapp's note there.

The *Manuale Scholarium* quotes Ovid, *Ars Amatoria* 3.653-654, leaving out a word in the first line and dropping off at the end of the second line three words necessary for the sense. In the translation (69) these lines are rendered in full without any typographical indication of the omissions in the medieval text.

For the classicist who is sticking strictly to his last the history of ancient education ends with T. Haerhoff, *Schools of Gaul, A Study of Pagan and Christian Education in the Last Century of the Western Empire*<sup>5</sup>. The *Manuale Scholarium* does, however, have some classical echoes, notably in the mention of sophisms, which must have been as valueless as those in the Roman schools of declamation. Just before the operation on the initiate one of the students hurries to an apothecary for some pills for the patient. As he returns his friend exclaims, in mock-heroic style, *Quam velociter vestigia retro observata legisti* (Zarncke, 7). It seems clear that this harks back to *Aeneid* 2.753-754, *vestigia retro observata sequor*, where Aeneas retraces his footsteps in his efforts to find Creusa.

To the extremely useful bibliography might be added A. F. Leach, *The Schools of Mediaeval England*, and H. S. Denifle, *Die Universitäten des Mittelalters bis 1400*.

The book is attractive and dignified in its format. In view of the fact that the translation is a pioneer piece of work and that the original is a model of how not to write Latin, Professor Seybolt is to be congratulated on the success with which he has completed his task.

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A Short History of Antioch. By E. S. Bouchier. Oxford: Basil Blackwell (1921). Pp. XII + 324.

The author says in his Introduction that he is "quite conscious that such a book, like its predecessors on ancient Spain, Syria, and Sardinia, will be open to a charge of superficiality". His point that the specialists in history have delimited their fields so narrowly, and have set up such forbidding boundary stones, and shoot a nonspecialist so full of holes if he poaches on their territory, is, one is fain to believe, well taken. The reviewers' tendency of late years seems to have been toward finding the little faults. This is right enough, but should not exclude pointing to good results in the large.

One might guess that Mr. Bouchier, when he was working up material for his *Syria as a Roman Province* (*THE CLASSICAL WEEKLY* 11.46-48), found considerable Antioch by-product on his hands. He simply hals marketed it too fast. If he had thrown away a good deal of poor stuff and made more of the good, of which he has plenty, he would not have laid himself so openly liable to the charge of superficiality.

Antioch was a "boom" commercial city, as the result of its choice by Seleucus as his capital, and was destined by its wealth, its position, and its lack of

<sup>5</sup>For a review of this book, by Professor C. C. Mierow, see *THE CLASSICAL WEEKLY* 15.110-111.



national or municipal tradition to be a bone of contention. Its Daphne, five miles down the Orontes, a beautiful sacred shrine, became the most famous of the Eastern festival centers, and then degenerated into the most luxurious and lascivious of Mediterranean resorts.

The author rightly finds in the many earthquakes and landslides a reason even greater than the ravages of barbarians for the obliteration of ancient Antioch. The city had two wonderful centuries as the capital of a Diadochian military monarchy, as hastily sketched in Chapter II. In Chapters IV and V there is nothing much of consequence. Heresies of the early Church, the work of the Antiochene School, and struggles between the Church and paganism are treated with a certain amount of latitudinarianism in the next two chapters. In the rest of the book the author deals with the Persian and Arab conquests, the loss by Antioch to Damascus of its Metropolitan rank, the decay of the Caliphate, the Byzantine rule, and finally devotes two chapters to the Latin State under Norman princes, until its destruction at the hands of the Mameluke Egyptians in 1268 A. D.

All in all, the book is a not uninteresting and valuable collection of none too accessible facts, its superficiality being only thinner in some places than in others.

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**The Home of the Indo-Europeans.** By Harold H. Bender. Princeton: The Princeton University Press (1922). Pp. 59.

Professor Bender finds the home of the Indo-Europeans in Lithuania. To reach this conclusion he first rehearses the familiar arguments in favor of Europe rather than Asia and for Eastern or East Central Europe as against the West. Then he undertakes a further limitation to the region between the Baltic and the Black Sea on the ground that here lies a fairly sharp geographical division between the *centum*-languages and the *satem*-languages; if we assume a series of migrations from elsewhere, we must suppose that the primitive "alignment was lost and later miraculously restored". Finally, he urges, the "biological principle of adaptive radiation" calls for the greatest conservatism of type near the center of the region over which a species is distributed and the greatest variation at the ends of the radii. The central locality of greatest conservatism should be the place where the species developed and whence it spread. Now, Lithuanian is the most conservative of the modern Indo-European languages, and so Lithuania, Professor Bender thinks, was probably the home of the Indo-Europeans.

Neither of the new arguments seems to be of great weight. The treatment of the Indo-European palatals and velars, upon which the division between *centum*-languages and *satem*-languages is based, constitutes one of several groups of correspondences<sup>1</sup> variously

distributed among the historical languages, and several of these may plausibly be thought to rest upon dialectic differences dating from Indo-European times. All such correspondences taken together indicate that in general the Indo-European languages retained about their original relative position as they spread over parts of Europe and Asia; they tell us nothing about the region from which the spread began. To be more specific, the *satem*-languages (or the *satem*-dialect) as a whole may have moved eastward from some point in Western Europe before the *centum*-languages began to spread, or the *centum*-languages may have led a migration westward from Asia or Eastern Europe.

As to the other new argument, it is disappointing to see biological analogy again imported into linguistic science. There is a conceivable reason why the environment which causes—or permits—the development of a species should tend to keep it unchanged while individuals that migrate into a different environment are exposed to new causes of mutation, but no such reason exists in the case of language. Besides, Lithuania lies, not at the center, but near the northern edge of Indo-European territory.

The truth is that with the evidence now at hand a discussion of the original home of the Indo-Europeans is scarcely profitable. We can prove that Indo-European speech was brought at comparatively late dates into India, Greece, and Italy. We know that Phrygian was not indigenous to Asia Minor and we are reasonably certain that British Celtic came from the mainland. But these observations merely cut off a few of the outposts of Indo-European speech as the dawn of history found it. The original home may have been almost anywhere else within the territory then occupied.

Several general considerations, however, should be insisted upon. They are mentioned or implied by Professor Bender, but one may wish that he had been more consistent in following them out. (1) Indo-European speech has no necessary connection with race. There is to-day no racial unity among the speakers of Indo-European, and there may never have been. Consequently boastful talk about the superior energy and intelligence of the "Indo-European race" must be consigned to the same limbo as the idyllic Indo-European family with its protector-father, supporter-brother, and milk-maid-daughter. The conclusions of comparative philology have little or no bearing upon ethnology and anthropology. (2) Conversely, ethnology, anthropology, and archeology have nothing to do with the Indo-Europeans as such. This term is, and should be kept, purely linguistic. As Professor Bender says, it is "difficult to determine from the examination of a skull or a stone axe what language their owner spoke in life". (3) The spread of Indo-European speech must have taken a very long time. At the earliest period which we can control by the comparative study of the historical languages Indo-European must already have covered a wide territory—many times greater than the region where Lithuanian is now spoken. Before that time lies the boundless unknown, during which Indo-European speech may have been

<sup>1</sup>A list of these may be found in Meillet, *Introduction à l'Étude Comparative des Langues Indo-européennes*, 408 ff.

carried from Asia to Europe and back again several times over.

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E. H. STURTEVANT

### AMERICAN CLASSICAL SCHOLARSHIP AND THE REVISED ENGLISH NEW TESTAMENT

The commemoration, on October 1, 1922, of the fiftieth anniversary of the first meeting held by the American Committee for the Revision of the English Bible should remind students of philology of the great achievements and the intellectual power of a generation of American scholars which has passed away. The mere list of the names of the men who composed "The New Testament Company" will suggest most impressively the wealth of scholarship produced under the system of education which prevailed a century ago:

Chairman, The Rev. Theodore Dwight Woolsey, Formerly President of Yale College; Secretaries The Rev. Joseph Henry Thayer, Professor of New Testament Exegesis in the Theological Seminary, Andover, Mass., Charles Short, Professor of Latin in Columbia College, Ezra Abbot, Professor of New Testament Exegesis in the Divinity School of Harvard University, The Rev. Jonathan Kelsey Burr, Trenton, N. J., Thomas Chase, President of Haverford College, The Rev. Howard Crosby, Ex-Chancellor of the University of New York, The Rev. Timothy Dwight, Professor of New Testament Exegesis in the Divinity School of Yale College, James Hadley, Professor of Greek, Yale College, The Rev. Horatio Balch Hackett, Professor of New Testament Exegesis in the Theological Seminary, Rochester, N. Y., The Rev. Charles Hodge, Professor of Theology in the Theological Seminary, Princeton, N. J., The Rev. Asahel Clark Kendrick, Professor of Greek in the University of Rochester, N. Y., The Rt. Rev. Alfred Lee, Bishop of the Protestant Episcopal Diocese of Delaware, The Rev. Matthew B. Riddle, Professor of New Testament Exegesis in the Theological Seminary, Hartford, Conn., The Rev. Philip Schaff, Professor of Sacred Literature, Union Theological Seminary, New York, The Rev. Henry Boynton Smith, Professor of Systematic Theology, Union Theological Seminary, New York, The Rev. Edward Abiel Washburn, Rector of Calvary Church, New York.

The problem of the revisers of the English translation of the New Testament was not simply to offer a more accurate translation of a traditional Greek text; they were obliged to establish a new text from which to translate. The Authorized Version of King James I was based largely on the Greek edition of Stephanus itself reproducing the text of Erasmus, who used inferior manuscripts. Now, the three oldest manuscripts we possess, Vaticanus, Sinaiticus, and Alexandrinus, dating between 300 and 450 A. D., were not accessible in 1611 to the scholars who prepared the King James Version. The contributions of nearly three centuries of patient study of the results achieved in the fields of criticism, general philology, and archaeology had to be utilized. Furthermore, the revisers were obliged to consider not only the changes that had taken place in the English language in the course of three centuries, but also the fact that the beauty

and the simplicity of the style of the older version had endeared it to the hearts of the faithful and made its phrases a part of the spoken idiom of the great Anglo-Saxon race. The surprising fact to be noted is not the dissimilarity but the similarity of the two translations.

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### ILLINOIS HIGH SCHOOL CONFERENCE, 1921

On November 17-19, 1921, The Illinois High School Conference was held, under the auspices of the University of Illinois, at Urbana, Illinois. The Proceedings of that Conference were published by the University of Illinois in the *University of Illinois Bulletin*, Volume XIX, No. 21 (January 23, 1922). An account of the proceedings of the Classical Section will be found on pages 113-135. The papers presented were as follows: Observations on the Teaching of Classics in Secondary Schools, H. C. Morrison (113-116); The "Laboratory Method" of Teaching Latin—Is It Coming or Going?, C. Russell Small (117-120); On Teaching Second Year Latin (Caesar), Miss Buhrman (120-122); Some Ways of Arousing and Holding Interest in Latin, Effie E. Case (122-126); Progress of the Classical Investigation, H. L. Carr (127-132); Cum Movēmus, Commoveāmus, Bessie M. Darby (132-133: this is an account of the way in which the Latin Department of the High School at Quincy, Illinois, endeavors to make itself felt in the School—to make itself "just as live and necessary to the school as the Athletic or Dramatic Dept."); The Use of Latin Games in the Teaching of Latin, Ethel M. McBroom (134-135).

C. K.

### HOLY NIGHT

Sancta nox, alma nox!  
En te permeat alba lux,  
suave ubi vigilat parens  
ad cunas pueri sedens,  
quem cepit sopor urgens  
divinus superūm.

Nox silens, innocens!  
Lux post nubila defluens!  
Audit pastor ab angelis:  
"Salve, Rex hominum, venis!  
Iesus Christus adest! O  
Iesus Christus adest!"

Sancta nox, nulla vox!  
Duc me, stella, beata lux!  
Eoi veniunt magi  
Regi ut dona ferant vagi.  
"Iesus Christus adest! O  
Iesus Christus adest!"

Nox silens, innocens!  
Mirum sidus, ades favens!  
Cum laeto licet angelo  
cantem, "Gloria Regulo!  
Iesus Christus adest! O  
Iesus Christus adest!"

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